

Christian Secretary.

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"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE CHURCHES."

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TERMS.

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From the New York Evangelist.

What does Dr. Bushnell Mean?

This question is asked by great numbers who have read Dr. Bushnell's work, entitled "God in Christ." It is not asked in a captious or unkind spirit, but with deep concern for the character and usefulness of Dr. Bushnell, and a still deeper solicitude for the interests of revealed truth.

Many who have read his treatise with the utmost attention, who have dwelt long and carefully on particular passages, and compared them with everything that is said on the same subject throughout the entire volume, have laid down the book with a painful uncertainty whether they understood his meaning, on some of the most important topics of human inquiry.

"Is he a Pantheist?" Many of his statements would lead us to suppose he is. Speaking of God, he says, p. 139, "The One must appear in the manifold; the Absolute in the conditional; Spirit in form; the Motionless in motion; the Infinite in the finite. He must distribute himself.—He must let forth his nature in sounds, colors, forms, works, definite objects and signs." "He must produce Himself in finite forms," p. 142. The Logos he represents as both internal and external. As internal, it is "a generative power of form, a creative imagination, in which, and by aid of which, He (the Absolute God) can produce himself or represent himself in the finite," p. 145. This internal Logos is the "Form of God in which He sees himself."

"It is God mirrored before his own understanding, (thus far of the internal, and now the external is presented), and to be mirrored as in fragments of the mirror before us," i. e. in the works of creation, p. 146. Accordingly he adds, "in so doing, [creating] He [the Absolute God] only represents, expresses, or outwardly produces himself."

There is another significant and painful fact which leads to the same conclusion.—It is the manner in which Dr. Bushnell speaks of God, as He existed before the beginning of the creation. He does it in terms which no person could use without a feeling of the deepest irreverence, except one who has long been familiar with the sentiment and illustrations of the pantheists. He actually represents "the High and lofty One who inhabiteth eternity," under the image of a heathen deity! He takes the sleeping Brama of the Hindoos, as a fit illustration of the God of the Scriptures! Speaking of the commencement of the creation he says, "It must be to us as if Brama were waking up; as if Jehovah, the infinite I am, the Absolute, were dividing off himself into innumerable activities, that shall dramatize his immensity, and bring him within the molds of language and discursive thought," p. 140. And again speaking of his "instrumental trinity," he says, "each and all together dramatize and bring into life about us, that Infinite One, who to our mere thought, were no better than Brama, sleeping on eternity and the stars," p. 173. This is the favorite illustration of the German writers. It is the language of modern pantheists, taking the oldest system of pantheism in the heathen world, as the starting-point of their explanations. What man could follow them in such representations, without being tainted with pantheism to a greater or less extent?

Not that Dr. Bushnell has consciously adopted the system as part of his settled belief, much less that he embraces its portentous consequences. He would shrink as much as any man from the practical results of a system which destroys the basis of moral obligation, and extinguishes the sense of personal guilt, by identifying every form of existence with that of God, and resolving all the actions of what we call mortal beings into a simple exercise of divine power.

The question, therefore, recurs with deepening interest, if Dr. Bushnell does not mean pantheism by such language and illustrations, What does he mean? Can he draw any line or state any distinction by which he can avoid it? If he does not consider himself a pantheist, has he done anything to prevent his readers from becoming pantheists, by carrying out his statements into their literal import? German pantheism is coming into our country. Its doctrines are fearfully adapted to delude imaginative minds, which delight in speculation and seeking relief from the pressure of duty and a sense of sin. It is deeply to be deplored that such men should find any expressions in the writings of a Christian divine, which can be drawn in even by perversion, much more by fair construction, to give the slightest countenance to this destructive error. It is no apology to say, that God is incomprehensible, and that no language can adequately represent the divine nature. It does not follow because

or any principle, indeed, except that of pantheism—when a being is said to "reveal" himself, there must be some other being to whom the revelation is made. Now Dr. Bushnell says, p. 113, "God may have revealed himself from eternity." * * * It may be, in fact, the nature of God to reveal himself, as truly as it is of the sun to shine, or of living mind to think." But in the ordinary sense of the word "reveal," this is impossible, unless there is another intelligent being distinct from God, whose existence has run parallel from eternity to that of the divine mind. It can be "the nature of God to reveal himself" in this sense, only as that nature implies and presupposes the existence from eternity of some other intelligent being, to whom the revelation is made. In other words, if there is one Eternal mind, there must be two! But Dr. Bushnell will not say this; and therefore in making the above statement, he cannot have used the word "reveal" in its ordinary English sense. But in what other sense, then, can he have used it, except that of the pantheists? With them, God "manifests" or "reveals" himself, by actually "letting forth his nature in finite forms." It is possible to suppose that He has done this from eternity, that it is His nature to do it; and therefore in this use of the term, there may have been an eternal revelation (i. e. development) of the divine existence. What we call creation, may in such a view have been from eternity; and Dr. Bushnell on this theory, and in this use of language, may intelligently make the supposition, that "God has been eternally revealing himself to created minds;" and it seems, therefore, impossible to avoid the conclusion, that whether he knew it or not, Dr. Bushnell, when he made the above supposition, did suffer his imagination to run the whole length of pantheism. It is too plain to admit of any doubt, that he understands and uses the words "reveal," "represent," "express," &c., in a widely different sense from that of our ordinary English writers. Indeed, he seems in one place to define them in form as having a pantheistic meaning. He says, p. 146, "In so doing, [creating] He [the Absolute God] represents, expresses, or outwardly produces Himself."

we cannot know everything about God, that we can understand nothing respecting him with clearness and certainty. The Scriptures assume that we can. They instruct us in his existence and perfections, as beings who within certain limits, can as fully understand the character of God, as that of dependent moral beings around us. With all the imagery which they use, if there is any one fact which stands conspicuous above every other on the pages of divine truth, it is the utter repugnance of its teachings to the whole system of pantheism. It is therefore unpardonable in a Christian writer to admit of any vagueness or possibility of misconception, in his statements on such a subject.

If Dr. Bushnell had confined himself to such terms as "manifest," "reveal," &c., there would have been no difficulty, unless he created it by the addition of some modifying statements. Every English reader would understand him to mean, that God has stamped such evidence of His being and attributes on the works of His hand, that we infer His presence in the created universe with a clearness and certainty like that of direct vision. But Dr. Bushnell was not satisfied to stop here. He has used other terms, viz., "produce," "let forth," "distribute," &c., which are more specific, and has connected them with adjuncts which forbid us to put any such construction on his language. The word "produce," for example, has in itself considered, a certain latitude of application; but when we speak of "producing a line" in geometry, there can be only one meaning, viz., produce, to lead forth, that is, to extend or make it longer. So in the phrases, "God outwardly produces Himself," and "must produce Himself in finite forms" we have two qualifying adjuncts which show that the Divine mind itself "is to be led forth" or extended "outwardly" in the forms of creation. Now although "produce" is a figurative word when applied to immaterial objects, it is here so restricted by its qualifying adjuncts, that it can have only one meaning, as in geometry; and the above phrases are either pure nonsense, or they teach the doctrine, that the divine essence exists outwardly, in what we call the creation, under finite forms. The same is true of the statement, that God "must let forth His nature in sounds, colors, works, definite objects and signs." Here the qualifying terms are still more specific. It is the nature of God that is to be "let forth," and that in the various properties of what we call matter, as colors, forms, &c. Now pantheists have never been able to invent more definite terms than these to convey their doctrines; and if this is not pantheism, it is impossible to express it in human language.

And here, in passing, may be seen the utter futility of the principle which runs through Dr. Bushnell's dissertation on language. Because we have no words to describe mental states, except such as were originally, or are still, figures derived from material objects, he insists that all our language respecting intellectual and moral subjects, must necessarily be vague and indeterminate. Now waiving the consideration, that a large part of these terms have lost their figurative meaning, and stand as plain words directly indicating the objects they represent, we see as above in the case of the figurative terms "produce" and "let forth," that such words may be hemmed in and restricted by qualifying adjuncts, so as to admit of only one sense and application. It is by this means, and also by the known nature of the things spoken of, and the circumstances of the case, that words which have in themselves a wide range of signification, are rendered, in the main, clear and determined by every good writer. This single consideration is enough to overthrow all the reasonings of Dr. Bushnell on this subject. Language is, indeed, to a certain extent an imperfect vehicle of thought.—But if one-tenth part of what Dr. Bushnell has said about the vagueness of language were true, society would long since have been thrown into inextricable confusion, by the misunderstanding of men as to the use of terms. It awakens only a smile to hear a man assert as Dr. Bushnell does, that the phrase "man thinks," has "just a hundred different meanings!" But we have other feelings when he carries his principles into religious subjects, and endeavors to throw darkness and confusion over the meaning of the word sin. p. 47. God has defined it to be a "transgression of the law," and there is not a human being who has the faculty of conscience, or a sense of guilt, who does not recognize sin, as a breach either of the law written upon his heart, or outwardly given in revelation. All the disputes of men about the points mentioned by Dr. Bushnell, never alter the great and indestructible conception of what it is "to sin against God." But if the idea of sin is thus indeterminate, what is repentance, which can spring only from a sense of sin? What is faith, a thing equally indeterminate with sin and repentance?—What, in short, if Dr. Bushnell's theory be correct, is the gospel itself with its terms of salvation and the promises it brings? It is lamentable that any man, in order to justify himself in vague and indefinite views and representations of the most important

subjects, should thus endeavor to destroy all confidence in language as a vehicle of moral and religious truth; and soberly ask, "Can there be produced in human language a complete and proper Christian theology; can the Christian truth be offered in the molds of a dogmatic [doctrinal] statement?" p. 74. "Definitions," he says, "cannot bring us over the difficulty." They are "impossible save that one trope may sometimes help out another." "All words are in fact incarnations or insensings of the truth!" In the statement of moral and religious subjects, the process is "never true, save in a certain analogical and poetic sense." "Poets then," he says, "are the true metaphysicians, and if there be any complete science of man to come, they must bring it out." He treats all "logic," and the labors of "logicians," with supreme contempt. Every effort to render thought valuable by clearness of statement, and perspicuity of language, he regards in the same light. "Shall I say, that of all the 'clear' writers and speakers I have ever met with—those I mean who are praised by the multitude for their transparency—I have never found one who was able to send me forward an inch." What then shall he do? Truth, he says, comes into the mind by a kind of "poetic insight," and the best way to teach it is through "repugnances," "antagonisms, contrasts, comparisons, interactions, and counteractions."—"We are to pass round with him [a writer] and take up all his symbols, catch a view of him here and another there," look at him under "cross lights" and "cross views;" remembering that the business of the writer is to put the reader on "generating or producing the same thought, which he can only do as he has the same personal contents, or the generative power out of which to bring the thought required." Hence he says, "the reading man before he thinks to judge the writing man, must first endeavor to generate the writing man," which he supposes "will sometimes be difficult." On the whole, he thinks, "we never come so near to a well-rounded view of any truth, as when it is offered paradoxically; that is, under contradictions; that is, under two or more dictions which taken as dictions, are contrary to each other."

Now, in reading a book written upon such a plan, it is not wonderful that some, especially those who have not "the same personal contents" as the author, should ask occasionally, What does Dr. Bushnell mean? It is easy to say what he does not mean. In speaking of God, for instance, as "manifesting" or "revealing" Himself in creation, he certainly does not mean what English writers intend by these expressions. He professes to be a Mystic. He has a "poetic insight." He thinks that he sees God in his works in some higher sense, and with something more like direct intuition. "The soul has her sublimation because she is held in a maze, and God is *near* because he is a mystery," p. 170. It is easy to tell what he *ought* to mean, according to the ordinary use and import of language. I have shown that his statements respecting God's "letting forth his nature" in the works of creation, will bear only one construction—that being properly interpreted they are mere pantheism. Still I have no belief that he has consciously embraced, or that he will ever embrace in its full extent, the system of the German writers on this subject. But I do believe that there are among us many minds, more logical and less scrupulous than his, which will carry out his statements to their full extent. They will make Dr. Bushnell's book a stepping-stone in their way to pantheism. He ought, therefore, to consider his position with deep solicitude. He is a man of generous feelings, with a resolute determination to do what he thinks to be right. He certainly has not been conscious of the impression which his book is calculated to make on the American public. He has too much manliness to hesitate for a moment, as to retracting an error, if he finds he has committed one. I hope, therefore, when he has had time to understand the impression made by his work, he will answer the inquiry, What does Dr. Bushnell mean? in a manner which shall give satisfaction to hundreds who are interested in his character and usefulness.

OMICRON.

Christianity and the Individual Man.

Christianity provides for man, as an individual. Man cannot fully know his own complex nature. No narrow philosophy can describe him. No finite hand can supply his wants. We only know that he is infinitely more valuable than all institutions; for he will outlive them all. He is indeed a child of the dust; but he may too, become a child of God. He is animal, but he is angel too. He is a wanderer on this little planet; but he may become a dweller in the temple of the Most High.—He is buffeted and bowed down with infirmities; but God has sent his Son to partake of this infirm nature. He can be amused with a feather; but he can weep and pray for the lost inheritance of immortality, and contend for the glories and treasures of an eternal kingdom. We are indebted to the gospel of Christ alone for

this knowledge of his worth. Paganism exalts the State, but not the man. It has a pompous and powerful religious system. But the faith it exalts, is not intelligent and voluntary, human authority determines its object; so that they are not truths harmonious, fixed and eternal; but falsehoods varying with the degrees of longitude and latitude. A Brahmin or a Mussulman by birth, is such in his faith. This human dictation of religious belief debases the human soul. The Papacy, and all state churches, exalt the Hierarchy, also at the expense of human nature. But Christianity places each soul before God, in its identity and distinct personality. We cannot fully appreciate how much its cardinal doctrines have exalted man. What, for instance, is the effect of teaching every man that Christ died for him; that on his own responsibility he must believe the truth; and that faith is a purely personal, rational and voluntary act, which at once installs the believer a member of the beloved and blessed family of Jesus Christ? Christianity shows the vast capacities and necessities of the soul; whose wants can be fully met by no institution in which God has not promised to communicate himself. We fully concede that man's civil rights are very valuable; and that civil government, as a competent protector of these rights, is invaluable. We revere the majesty of civil law. But an enlightened philanthropy can never be satisfied, nor bid other men be satisfied with the best form of civil government, without something infinitely more elevated in its benefits. Republicanism, modified by Christianity, does indeed exalt the individual man; but it is only in his civil rights and relations. As a purely political system, it knows nothing of man's immortal nature, his relations to God and to eternity. If he have a sense of his spiritual wants, it cannot sympathize with him, nor give him relief. He may languish in sorrow, he may struggle with sin; he may come with dismay to the last dread hour and ask what lies before him. The State has no response, no sympathy. It protects his property, and secures its distribution according to his last will and testament. It watches over his tomb, that none may violate the sacredness of his repose. But, to guide and sustain his departing soul, it has no light, no promise, no word awakening hope. Surely, then, they most cruelly deceive the people who write and speak to them about political reforms, as if they were man's chief want. He that truly loves his country for the sake of the people, must supremely desire the spiritual welfare; and so, must prize the Church, as it almost alone ministers to that welfare.

—Rev. E. N. Kirk.

Repentance.

What is this christian grace? How can I know that I have exercised it. These are questions of personal interest to every reader. On its right decision depends your eternal salvation. 1. It is no evidence that you have repented, because at times you have been deeply affected in view of the consequences of sin. Perhaps there is not a single reader of our journal, who has arrived to years of maturity, that has not at seasons, trembled in view of the terrors of the Lord; you have felt that you were a transgressor of God's holy and righteous law. This law denounces wrath against a single violation, and your violations are many; you have partially realized that there was a wrath to come, and have resolved to flee from it. At times you have felt keenly, and shed a flood of tears; by your righteousness has been the early cloud or morning dew that passed away. The axe has never been laid at the root of the tree of sin. There may have been a confession, but not a forsaking of sin. There may have been a confession, but not a forsaking of sin. The right eye sin has not been plucked out, nor the right hand sin cut off. A simple fear of the destructive consequences of sin will not destroy its reigning power in the heart. It is no evidence that you have exercised repentance, because at seasons you have been deeply affected in view of the consequences of sin. It is no certain evidence of repentance that you have been filled with joy. The stony ground hearers heard the word with joy; but they had no root in themselves; when trials came they could not endure them. After a season of mental agony, you may rejoice because you think that you will be saved from hell. Joy built on a false foundation may be very great. The multitude, who preceded Christ's entrance to Jerusalem were filled with joy. They shouted, "Hosanna, blessed is he that cometh in the name of the Lord, Hosanna in the highest!" All Jerusalem rang with their noise; but it was only a popular excitement. There is no evidence that there was a single penitent in all that noisy throng. 3. Repentance is an abhorrence of the odious nature of sin. This was the view which holy men of old entertained of sin when they exercised a godly sorrow. The repentance of Job was of this description. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I loathe and abhor myself and repent in dust and ashes." The repentance of the prodigal son was of the same character, when he confessed, "Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son." The burden of his confession was, that his sins had been committed against so kind a father.

4. The nature of repentance is known by its fruits. A spurious repentance produces a temporary external abstinence from sin. Whilst the fears are alarmed, it will abstain from the commission of the external acts of sin. A genuine repentance is a heart renunciation of sin; it takes the total abstinence pledge against every sin; its effects are such that it is described as old things passing away, and all things becoming new. The true penitent covenants with his God to walk in newness of life.—When the wicked man turns to the Lord, he forsakes his way, and the unrighteous man his thoughts. He is created in Christ Jesus unto good works; his character is radically changed.

Such are the marks of repentance. Will you try yourself by them? Have you, or have you not, exercised genuine repentance? According to the nature of your repentance is your present character and future destination. Deceive not yourself; but now once for all settle the question.—What is the nature and what are the effects of your repentance? What?—*Best Recorder.*

Show thyself a Man.

A MAN! That is just what God wants you and every one else to be. That is just what religion would make you.—Perhaps you do not think so. You may have imbibed that foolish and wicked notion that it is not *worthy* to be a Christian.—A Bible Christian. Many do,—but what nonsense! Look at Abraham, and Joseph, and Moses, and David, and Daniel; were they not men? Look at Peter, and John, and Paul—all men—noble, manly specimens of humanity. You would see this if you would but study their characters. Well, the Bible will make you a man, if you will obey its requirements and imitate its perfect pattern—the man Christ Jesus. It is eminently calculated, as well as expressly designed, to make us men—physically, intellectually, and morally, men. Be a man in your aims. Aim at something worthy of a man—rational, accountable, and immortal man! If you do, you will aim at something higher than money, or worldly fame, or sensual pleasure.—You will aim at holiness and heaven! Be a man in your principles. Cherish a love for justice, truth, self-control, benevolence. Be governed by them in all things. Swerve not from the right for any present advantage. In all circumstances show thyself a man by unflinching rectitude. Be a man in understanding. The Bible expressly enjoins it. You have a mind capable of vast expansion and improvement. Cultivate it. Whatever your social position, in our happy country you can hardly be placed in circumstances in which you cannot command the means of self-improvement. Be a man in the daily business and intercourse of life. Never do a small thing—a mean act. Be noble, generous, open-hearted and openhanded in all your dealings with men. Don't be narrow minded, prejudiced, and selfish. Respect the rights and feelings, and even the prejudices of others. You will do this if you are a Christian.—It is a contradiction in terms! Be a man in your judgement of other men. Do not let the quality of the coat, the color of the skin, or the weight of the purse, determine your estimation of and conduct towards them. Though a person be as poor as poverty itself, as dark as Erebus, and the veriest outcast, if he be a man, give him your hand, your sympathy, your aid. "A man's a man, for a' that and a' that." If you would be a Christian, be a man! True religion cannot exist apart from manliness any more than it can apart from morality. Be a man—a true man here, and you shall be a "king and a priest unto God" by-and-by.—*Herald of the Prairies.*

FOR OUR PROFIT. It is a pleasing thought to the Christian, that in this world nothing that concerns his happiness, is left to chance. If blessings come to him, they are divinely sent. If afflictions they are the chastisements of our Heavenly Father. We had fathers of our flesh, says the Apostle, who for few days chastened us after their own pleasure, sometimes themselves in the wrong; but he chastens us "for our profit, that we may be partakers of his holiness." Therefore lift up the hands that hang down; and strengthen the feeble knees. Learn to regard the troubles of life as sent of God, as truly as the blessings. Yes, consider afflictions as blessings in disguise. Make suitable improvement of them, that they may bring forth "peaceable fruits of righteousness."—*Pres. West.*

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Such are the marks of repentance. Will you try yourself by them? Have you, or have you not, exercised genuine repentance? According to the nature of your repentance is your present character and future destination. Deceive not yourself; but now once for all settle the question.—What is the nature and what are the effects of your repentance? What?—*Best Recorder.*

Show thyself a Man.

A MAN! That is just what God wants you and every one else to be. That is just what religion would make you.—Perhaps you do not think so. You may have imbibed that foolish and wicked notion that it is not *worthy* to be a Christian.—A Bible Christian. Many do,—but what nonsense! Look at Abraham, and Joseph, and Moses, and David, and Daniel; were they not men? Look at Peter, and John, and Paul—all men—noble, manly specimens of humanity. You would see this if you would but study their characters. Well, the Bible will make you a man, if you will obey its requirements and imitate its perfect pattern—the man Christ Jesus. It is eminently calculated, as well as expressly designed, to make us men—physically, intellectually, and morally, men. Be a man in your aims. Aim at something worthy of a man—rational, accountable, and immortal man! If you do, you will aim at something higher than money, or worldly fame, or sensual pleasure.—You will aim at holiness and heaven! Be a man in your principles. Cherish a love for justice, truth, self-control, benevolence. Be governed by them in all things. Swerve not from the right for any present advantage. In all circumstances show thyself a man by unflinching rectitude. Be a man in understanding. The Bible expressly enjoins it. You have a mind capable of vast expansion and improvement. Cultivate it. Whatever your social position, in our happy country you can hardly be placed in circumstances in which you cannot command the means of self-improvement. Be a man in the daily business and intercourse of life. Never do a small thing—a mean act. Be noble, generous, open-hearted and openhanded in all your dealings with men. Don't be narrow minded, prejudiced, and selfish. Respect the rights and feelings, and even the prejudices of others. You will do this if you are a Christian.—It is a contradiction in terms! Be a man in your judgement of other men. Do not let the quality of the coat, the color of the skin, or the weight of the purse, determine your estimation of and conduct towards them. Though a person be as poor as poverty itself, as dark as Erebus, and the veriest outcast, if he be a man, give him your hand, your sympathy, your aid. "A man's a man, for a' that and a' that." If you would be a Christian, be a man! True religion cannot exist apart from manliness any more than it can apart from morality. Be a man—a true man here, and you shall be a "king and a priest unto God" by-and-by.—*Herald of the Prairies.*

FOR OUR PROFIT.

It is a pleasing thought to the Christian, that in this world nothing that concerns his happiness, is left to chance. If blessings come to him, they are divinely sent. If afflictions they are the chastisements of our Heavenly Father. We had fathers of our flesh, says the Apostle, who for few days chastened us after their own pleasure, sometimes themselves in the wrong; but he chastens us "for our profit, that we may be partakers of his holiness." Therefore lift up the hands that hang down; and strengthen the feeble knees. Learn to regard the troubles of life as sent of God, as truly as the blessings. Yes, consider afflictions as blessings in disguise. Make suitable improvement of them, that they may bring forth "peaceable fruits of righteousness."—*Pres. West.*

It is a comfort that if our cross is heavy we have not far to carry it.

It is a comfort that if our cross is heavy we have not far to carry it.

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A. E. BURR,
Feb. 2 6m49

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GRATEFULLY renders thanks to those who have been his patrons during the past year, and respectfully solicits the continuance of their favors. His recent stock consists of—

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Nov. 3, 1848. 135

HARTFORD FIRE INSURANCE COMPANY.
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THIS Institution is the oldest of the kind in the State, having been established more than 30 years, and incorporated with a capital of \$150,000, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwelling Houses, Merchandise, Furniture, Books, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The company will adjust and pay all losses with rapidity and promptitude, and thus endeavor to retain confidence and patronage of the public.

Persons wishing to insure their property, or to insure any thing in the United States, where this company has no Agent, may apply directly to its Secretary, or their proposals may be received immediately by the following gentlemen, who are Directors of the Company:

Hezekiah Huntington, Albert Day,
James W. May, James Goodwin,
Charles Boswell, Henry Kenney,
Calvin Day, Daniel Buck, Jr.,
ELIPHALET PERRY, President,
James G. Hoopes, Secretary.

Christian Secretary.

HARTFORD, FRIDAY, APRIL 13, 1849.

Christian Exhortation.

The duty of Christians to exhort each other to steadfastness in the faith, and continued love to God, is abundantly taught in the Scriptures. Besides this, the influence and relations which exist among a body of Christians, make this duty one of usefulness. A passage in one of the chapters of the Epistle to the Hebrews occurs this moment to our mind: "Exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin." Here this duty is made prominent by the frequency which is recommended, and by the effects produced by it—effects, by no means to be despised or not to be desired. The apostle sees in this duty, a force which may prevent a hardened heart. And from his reasoning we should infer, that if this duty was not performed, a hardened heart would be the consequence—a condition far from being desirable or agreeable. For by a hardened heart is meant infidelity and want of faith—a state into which the human race is prone to fall, on account of the deceitfulness of the sinful disposition of the heart.

No one can fail, upon reflection, to notice the adaptation of this duty to the abilities of every Christian, and to the principles of church relationship. There are none who have ever rejoiced in the love of God, who are not to some extent capable of stimulating and encouraging their brethren. Their own experience or reflection, their observations or knowledge, gained from the Scriptures, afford material enough for exhortation. The Scriptures particularly, are rich in this profitable duty. Examples of past judgments and mercies which have followed certain courses of conduct, promises of future rewards and threatenings of punishment, views of personal obligations to be holy and devoted, promises of divine assistance in gaining the mastery over one's character and in growing in grace, each or all of these afford rich instruction, with which the brethren of our Lord may encourage and persuade one another.

We believe the end gained by exhortation is a full compensation for the labor requisite in the discharge of this duty. The contrast between a hardened heart and that which wholly trusts in God, is so great, and the particular blessings growing out of the latter state so desirable, that a Christian must have considerable satisfaction in encouraging his brother to persevere in the trials and cares of life. We have often thought that in this duty it is to be found much of that mutual assistance which we promise to one another in our articles of church covenant. Nor is this strange, for sympathy and interest in one another are always agreeable to the Christian's feelings, and go far in strengthening the bonds of union.

We have written enough to suggest the importance of the subject; we could wish that this duty was more faithfully performed. We fear that much hardness of heart has been the result of our neglect. We know that the love of many of our younger brethren have become less attached to the churches of which they are members, by an apparent neglect of their older brethren. And the only hope we have for the continued prosperity of our churches, is the belief that the whole body of Christians will feel the importance of Christian exhortation, and so will endeavor to lead one another on in the attainment of piety, and of a heart truly devoted to God.

What we have written, suggests a few practical thoughts, which, though desultory in their character, we will briefly indicate for our reader's reflection. How much Christians may assist one another. How much the prosperity of the church depends on a mutual assistance of its members. How kindly should we receive the advice and counsel that are offered to us for our spiritual comfort. How much need of active piety is there, that the duty of Christian exhortation may be profitably performed. The more we reflect upon this subject, the more important does it appear to us. We could hope that our brethren in the ministry might make this duty a subject for their instructions to the people, and that all our brethren might feel the great blessings which attend the faithful performance of exhorting one another daily.

Dedication and Recognition.

The meeting house recently purchased by the Huntington Street Baptist church in New London of the Universalist Society of that city, was dedicated to the service of Almighty God, March 29, 1849, at 10 o'clock, A. M. The order of exercises was as follows:

Anthem by the choir; Reading Scriptures by Elder P. G. Wightman; Introductory prayer by Elder J. S. Swan; Singing by the choir; Sermon by Elder Swan—Text, Numbers 14: 21; Dedication prayer by Elder B. Cook; Anthem by the choir; Benediction by Elder E. R. Warren.

The services of this occasion were fraught with unusual interest, and a large and attentive audience was present.

The principal theme in the discourse was the manifestation of God's glory in the earth, which the speaker, with his usual freedom and interest, very beautifully illustrated.

The house is built of brick, two stories, with a basement room well finished. It stands on a very eligible spot, is 53 by 70 feet, and the interior as well as the exterior, is well finished, neat, and without any appearance of going "toward Rome."

RECOGNITION.

An Ecclesiastical Council was convened with the Huntington Street Baptist church in the city of New London, on the 28th of March, 1849, pursuant to a call from said church.

The Council was composed of delegates from the following Baptist churches:—First and Second Waterford; First and Second East Lyme; First Norwich; Jewett City; Lake's Pond; Groton Bank; Chesterfield.

The Council was organized by choosing Elder B. Cook, Moderator, and Elder N. T. Allen, Clerk. The Council proceeded to hear the record of the doings of said church, relative to their organization, articles of faith and covenant, which were unanimously approved.

The Council voted to publicly recognize the said church as a regular Baptist church, by extending to them the right hand of fellowship, with other appropriate services on the following day at 2 o'clock P. M., in their house of worship. The order of exercises was as follows:

Reading Scriptures by Eld. E. Denison; Intro-

ductory prayer by Eld. B. C. Candall; Sermon by Eld. B. Cook—Text Gen. 12: 2, 3; Recognition prayer by Eld. E. R. Warren; Right hand of fellowship by Rev. C. Willet; Address to the church and congregation by Eld. P. G. Wightman; Closing prayer by Eld. N. T. Allen; Benediction by Eld. B. Cook. At the same time and place, by the request of said church, brethren Wm. P. Benjamin and Isaac Harris were ordained, by laying on of hands and prayer, to serve as deacons in the church.

By order of the Council, the above abstract of their doings is sent to the Christian Secretary for publication. B. COOK, Moderator.

N. T. ALLEN, Clerk.

New London, March 31, 1849.

The members of the above named church, or the greater part of them, were formerly members of the First Baptist church in the city, and at their request were regularly dismissed, with the object in view to form a third Baptist church, to be in fellowship with the First.

It was unanimously resolved, that any member in good standing, should be dismissed with the object in view of constituting a Third Baptist church; consequently about 170 were dismissed, and constituted themselves into a church, to be called The Huntington Street Baptist Church.

The Lord has already appeared in their midst, and souls have been converted. Elder Swan has already commenced his labors with them, and will remove his family to this city as soon as practicable.

The religious interest that has been manifested for a number of weeks past, is becoming more general, and a large number have been hopefully converted. Last Sabbath the three Baptist churches met at the water side with their several pastors, to administer the ordinance of baptism. Elder E. R. Warren, pastor of the Second church, baptized 22; Elder C. Willet, pastor of the First church, baptized 4; and Elder J. S. Swan, pastor of the Third church, baptized 10. There has been added by baptism to the three Baptist churches, 74. A number have been added to other churches in the city, and the work bids fair to go on.

Much has been said by the former pastor of the Universalist Society, relative to the benign influence of Universalism, (as he is pleased to term it), in stilling the "waves of commotion" created by the famous Revivalist, Elder Swan, in New London. This individual has fancied to himself that a permanent foundation was laid, and an inviolable barrier had been raised, which would forever stand against "terrible rant and wild fanatical excitement," and would be as a sort of a safeguard to the religious interests of the city.

It is true, for some four years past, there has been but little religious excitement, as some are pleased to term it, (and I find fault with the term), compared with years previous; yet, it is to be attributed to the "benign influence of Universalism," or is it not rather to be attributed to the indifference and apathy of Christians? How far Universalism has had a tendency to bring about a state of things so deplorable to every true Christian, I am not able to say; but undoubtedly it has acted its part in connection with other baneful influences to deter the progress of truth, and lead souls down to perdition.

But it is evident that "waves of commotion" somewhat similar to those which have been represented by this individual as being so disastrous to truth and Christianity, are now in being, and they have not been put in motion by that "great agitator" Elder Swan, but it is believed by a greater than he, even the great "I AM."

It seems from what has, and what is still taking place in the city, that the tendency of Universalism has not so far "permeated" and "permeated" the minds of the community, so that scenes of wild and fanatical excitement which have formerly occurred "there, will not be likely again to occur." God by his Spirit and truth, is exciting the minds of men, women and children, in New London, with the all important subject of repentance towards Him, and faith in our Lord Jesus Christ, without which all will be eternally lost. And may the God of all grace carry on his own work, until the entire city shall be converted to Him. A.

"This appears to be the definition which the Rev. T. J. Greenwood gives of a revival of religion. [See New York Christian Messenger, Feb. 24, 1849.]

Close of the Fiscal Year.

The amount of donations and legacies paid into the Treasury of our Missionary Union in the month of March, was \$36,352 21,—making the receipts of the year from the same sources, \$88,909 90.—Thus the receipts of the last month exceed those of the corresponding month of 1848, by upwards of \$6,000; and the receipts of the year which has just closed, are an advance of more than \$3,000 over those which preceded it.

This auspicious close of the year will give joy to many hearts in this and other lands. May it be universally awakened profound gratitude to the God of our salvation, and produce more complete consecration to the enterprise which he has so signally blessed. The current expenditures of the year which we now begin, with the existing liabilities, will require still larger measures of Christian liberality; and we have no better way in which to acknowledge the prompt and generous help so recently received, than to assure all who have bestowed it, that they have the opportunity of doing yet more in the year upon which we have entered.

The Foreign News

By the Niagara represents matters in Europe in a threatening attitude. Charles Albert has terminated the armistice with the Austrians, and both the Piedmontese and Austrian armies were in motion. He has also published his manifesto in the Piedmontese Gazette of the 14th ult. The document lays down that the Italian revolution, instead of being a sudden impulse, had been the slow and sure work of time, by which it was prepared, and that Italian independence was the object of that revolution, the different phases of which have, in fact, been many efforts on the part of the nation to get rid of the obstacles which stood in the way of its independence.

Charles Albert has also issued a proclamation to the National Guards of Piedmont, being, as he says, "on the point of obeying the call of honor, and the wish of his people, expressive of his confidence in them." He says, "Secure on this score, I, who have consecrated my life and that of my sons to the cause of Italian independence, will rejoice to meet fatigue and danger to obtain an honorable peace, and that your generous brethren, who are ready to fight the stranger, and to shed their

blood for their country, may soon return to their families."

The latest advices received at Paris from Italy lead to the belief that the Spanish intervention to assist the Pope is not likely to be persevered in. Immense preparations were going on at Rome for war. Nothing has transpired at Paris of a positive nature as to the intentions of the French Government respecting the affairs of Italy; but it was believed that the principle of non intervention will, for the present, be adhered to. The French Government is, however, understood to have resolved to assist Charles Albert in the event of any aid being given to the Austrians by the Emperor of Russia, with the view to enable the former to finish the war rapidly in Hungary, and thus be enabled to throw large reinforcements into Italy.—This would be regarded as an intervention by Russia, and according to the present intentions of the French Government it would lead to an intervention by France.

The Emperor of Russia has placed the whole of his immense army on a war footing, and is organizing an army of observation close to the Prussian frontier.

The Pope still remains at his old quarters in Gaeta, where he is using all his influence to bring about his temporal restoration. He does not appear to have learned that the kingdom of Christ, of which he claims to be the supreme head, "is not of this world, else would his servants fight;" but is ready, if he has influence enough, to deluge Europe in blood, if he can but regain his lost possessions by it.

From present appearances, it would seem that blood will be shed before his holiness abandons the idea of regaining his temporal power.

Religious tendencies in Italy.

An extract of a private letter from Italy, published in England, contains the following:—"A great change is taking place in the church of this country. Papacy has received a shock from which it is not expected to recover. It is said there are sixty thousand people in all Italy, ready to renounce the errors of Popery, and that they are only waiting till they can number one hundred thousand, to make open profession. We often hear sentiments from our Italian acquaintances that make us start: instead of looking upon us as lost heretics, they can not only converse in a friendly and rational manner on the subject, but it is become a common thing for them to say, 'You are right and we are wrong.' These poor creatures are not free to change their religion; their church is one of bondage, and they must give up rank and fortune, when they give up their false creed. One certain fact is that there is an open talk here of breaking up some of the convents—a speaking sign of the times, and reminds one of the reign of Henry VIII. In short, the downfall of popery is a common subject here, and if the Almighty is so working out his own ends, we must not complain of any personal inconvenience that all these changes and revolutions bring upon individuals."

Election and Special Grace.

"With what feelings of confidence can a congregation have recourse to prayer, which has been accustomed to hear, that a decree has already, before the foundation of the world, gone out from God, by which the final destiny of every man is irrevocably doomed; and indeed, that such is the necessary consequence of the undeniable foreknowledge of the Deity?"

This is the opening paragraph of an article of some three columns in length in a late number of the Episcopal paper of this State, it being a sort of commendatory notice of a book by John Bird Sumner, now "Lord Archbishop of Canterbury," entitled "Regeneration in Baptism an Apostolical doctrine, and a Scriptural safeguard against the Calvinistic errors of Election and Special Grace." Surely, thought we, if "the Calvinistic errors of Election and Special Grace" have nothing but the doctrine of Baptismal Regeneration to oppose them, they will continue to stand; and on running our eye over the article, we felt satisfied that they still remain unharmed.

The old truths of "election" and "special grace" recorded in the Bible can never be removed by the more recent doctrine of Baptismal Regeneration, or the sneers of those who oppose them. It is as true now as it was in the days of the apostles "that as many were ordained to eternal life, believed"—that Paul could exclaim, "by the grace of God (not by baptismal regeneration) I am what I am." It is as true now as it was at the time it was recorded by Paul that "whom God did foreknow, he also did predestinate to be conformed to the image of his Son." It is as true now as it was when the same apostle wrote to the Ephesians,—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace;" nor will the doctrine of baptismal regeneration ever change these truths.

Revivals.

The New York Baptist Register of last week contains notices of revivals in several churches in the State of New York. At Three Mile Bay, Jefferson county, a revival commenced towards the close of winter. The writer says:—"The influence of the Holy Spirit were powerfully present, to revive the church, reclaim backsliders, convict and convert sinners, and confirm converts. During the meeting, many wanderers have returned; and over one hundred souls have given evidence of being born again. We have visited the baptismal waters, nine days almost in succession, and eighty-five willing converts have been baptized with Christ in baptism; and some twenty-five others have been received as candidates for the ordinance."

"The congregations and altar of prayer have been generally crowded, and the baptismal scenes numerous attended, and deeply solemn. Sinners were convicted while witnessing the solemn rite, and returned to the house of God mourning for their sins; were converted, and the next day followed Jesus into the liquid tomb. Among the converts are about thirty heads of families, and many precious youth. The church has been greatly strengthened by the increase of numbers, possessing gifts, influence, and property."

"Two days before the meeting closed, the church had the most interesting communion season they have ever enjoyed; at which time, Eld. Rice gave the right hand of fellowship to sixty-nine loved

young disciples; who then sat down with the church, and for the first time commemorated the sufferings and death of Christ. The choir of singers, with scarcely an exception, are among the fruits of this revival, and now feel that they can sing with the spirit and with the understanding."

Another correspondent writes from Sherburne, Chenango county:

"There has been more or less religious interest in some portions of our town since early last fall. Very interesting meetings were first held, at a place known as Sherburne Four Corners—God speaking to that community, in the death of two young persons, who died nearly at the same time—both pious. There were very many hopeful conversions in connection with efforts there. The Methodist Society commenced a series of evening meetings in the village, holding the first, watching for the entrance of the new year. These were continued for several weeks, with good success—old hoppers, backsliders and converts, flocking to the standard of Emanuel by scores. But the mass of the community were not reached by these means; and many of God's people felt that there was a pressing demand for something more. Consequently, the pastors of the Congregational and Baptist churches, acting in concert, secured the services of Eld. A. C. Kingsley, who spent some three and a half weeks here from the 1st of February, to the general acceptance of those who labored in the meetings, and to the eternal salvation as is hoped, of very many brought into submission to Christ. It is believed, that nearly a hundred were converted to God, and reclaimed from their wanderings. This refreshing, however, was preceded by repentance, confession and humiliation on the part of professing Christians, who were woefully deficient in vital, operative and aggressive piety."

A third correspondent writes from Wheatland, Monroe county:

"The church has been much revived and united. We have received twenty as candidates for church membership; nineteen have been baptized in the likeness of Christ's death, and others are expected to follow soon. It is our prayer that this repeated manifestation of the Head of the church, will serve to humble, and make us useful as a people."

RHODE ISLAND.—Revivals of religion, writes a friend from East Greenwich, are now in progress in several places in Rhode Island. The Baptist church in this town are holding a series of meetings. A number are rejoicing in hope, and others are anxious about their souls. Elder John Green, a Sabbatarian minister, long celebrated as an evangelist of the old stamp, is assisting bro. Hedden, the pastor. The Baptists in this place have been a feeble band until within a few years. Under the labors of bro. O. C. Wheeler, a house of worship is now erected, and the church and congregation much enlarged. Under the efficient labors of the present pastor, they are enjoying a good degree of prosperity.

In Exeter and Coventry, also, a good number have "put on Christ" by baptism.

PROVIDENCE, R. I.—The revival of religion which commenced some two months since, among the Methodists in Chesnut street, Providence, is still in progress. The Rev. Mr. Canby's labors, in connection with those of their pastor, have been signally blessed of God. Upwards of one hundred have been hopefully converted; twenty-two of whom yesterday made a public profession of their faith in Christ, by immersion.

The Rev. Mr. Jameson, pastor of the Third Baptist church, has recently commenced holding a series of meetings, which thus far have been well sustained. At an inquiry meeting on Saturday evening last week, nearly one hundred individuals were present—most of whom seemed deeply impressed with a sense of their guilty and lost condition as sinners. About forty have been led to indulge hopes in the pardoning mercy of God.—The work still progresses.

Rev. Mr. Willis, pastor of the South Baptist church, has also commenced a series of meetings, which have resulted in the conversion of several precious souls, and in the quickening of the faith and grace of Christ's professed followers. Quite a number of the students of Brown University have during this term, become hopefully pious. Indeed a cloud of mercy seems hanging over this city, ready to break in refreshing showers. May the time soon come when the universal and all-absorbing inquiry shall be, "What must I do to be saved?"

M. VERNON, O.—A friend, in a letter dated March 22, says: "The Baptist church in Mount Vernon is enjoying the special favor of God at this time. Ten were baptized last Sabbath, and some six or eight more, it is expected, will receive the ordinance next Lord's day. The Presbyterian and Episcopal Methodists have also received a large accession."

The Michigan Christian Herald states that over seventy have been added by baptism and letter to the church in Kalamazoo, Rev. J. A. B. Stone, pastor, and that "more are ready and waiting."

Rev. George W. Mead writes to the Baptist Register, that fifty-six have been baptized within a few weeks past, at Cato 4 Corners, N. Y.—Reflector & Watchman.

EDUCATION IN MASSACHUSETTS.—The Committee on Education have submitted a report to the Legislature of Massachusetts which takes strong ground in favor of aid from the State for schools and colleges. It says:

"The true and highest interest, political, social and moral, of Massachusetts, is the cause of education."

"That education, being in its nature an individual idea, the State is just as much bound to cherish it in its higher, as in its elementary forms, to lend its assistance, not only to the schools, but to the colleges, if the colleges stand in need of assistance."

Massachusetts has done nobly in the cause of education; no State in the Union can boast a better school system than hers; and we believe, as a general rule, the tax-paying portion of the community have willingly submitted to taxation for the benefit of common schools; all of which is right and proper, and certainly very creditable to the State. An influence in favor of education has gone out from Massachusetts which has produced a good effect in neighboring States; but there is danger of going too far in this matter. If a State is to become the foster-parent of its colleges, then all who desire it, should be entitled to the benefits of a college course; but as this would be impracticable and only a very few of the great mass of children in the State could possibly avail themselves of such a course, the aid afforded by the State must necessarily be unequally applied, and consequently such aid would be partial and unjust. The case is very different with common schools. There all may participate in their blessings; and it is to this point that Legislative aid should be directed. Good common schools, with a high school in every town, if possible, will qualify the rising generation for the business pursuits of life, without the additional aid of colleges, which are almost invariably sectarian in their nature.

We believe the people of Connecticut, who were the first to provide liberally for common schools, are prepared for still further improvements in the elementary forms of education; but they are not prepared to support our colleges out of the public treasury.

[We supposed that the review of Dr. Bushnell's book which appeared in last week's Secretary from the Boston Recorder, finished the subject, and we had designed to leave the matter there—for the present at least,—but we find in the last number of the Recorder the concluding remarks which appear below. Since the publication of this review was begun, an article appeared in the New York Evangelist making a very grave charge against Dr. R.'s theological sentiments. This article was written by a leading New England divine, whose writings are familiar to the religious world. Having been solicited by Congregational and Baptist clergymen to re-publish it in the Secretary, we have consented to do it although it occupies more space and necessarily devotes more attention to Dr. Bushnell's book than we originally designed to bestow upon it. Personally, we have none but the kindest feelings towards Dr. Bushnell, but believing him to entertain radical errors in matters pertaining to the salvation of the soul, and as he has spared no pains in promulgating those errors through the press, duty requires that they should be counteracted as far as possible.]

Dr. Bushnell's Book.

In concluding what we have to offer in regard to this recent attempt to patch up our New England orthodoxy with a few rags of German pantheism, we would first speak of the logic of the work. This is what might be expected from a writer who ever speaks of logic and logician with contempt. Logic is the science of thought, and the art of expressing thought connectedly and precisely. In other words, it is the skill of speaking according to the truth of things; and the name logic is, therefore, well derived from a Greek term which denotes either reason or speech. It is both in one, reasonable speech. To claim exemption from the due restraints of logic, is to claim exemption from the obligation of speaking truly and consistently. That Dr. Bushnell intends to claim this privilege in the latter form, we are far from supposing. But it is really involved in his rejection of the established laws of thought and utterance. This can only result in an unbounded license of inconsistency, self-contradiction, and lying; however his soul may abhor such results.

And yet it is necessary that he should shake off the trammels of logic, in order to be able to avail himself to the full extent of his own avowed method of seeking truth. This is to be obtained, as he thinks, by comparing all possible paradoxes and contradictions relating to any subject, and observing what is left when the contradictions have spent their force on one another, and the effervescence of opposing elements has subsided. This is his patent fashion of being original and profound.—If he sticks to logic, he can bring up little that is new or startling as to the main facts of christianity, which have always been well established. But out of this mixture of contradictions, he may generate monsters, and marvels, and half-breeds, and centaurs, and dragons, ad libitum. But this mode of travelling after truth, in a whirlwind of dust swept along by a conflict of winds from all points of the compass, can lead to nothing but eventual wreck, and bitter disappointment. Who can tell, whether he has ever thought of more than a thousandth part of the contradictions which might possibly be started in reference to any important topic?

It is of no use to say, that there are "christian paradoxes," which express divine truth and religious experience with more of brevity and condensation than can be reached in any other way.—Christian paradoxes are not real, but only seeming contradictions. Thus when our Saviour says—"Blessed are they that mourn;" the mourning is present and actual, the blessedness is future and anticipated. And when the apostle exclaims—"When I am weak, then am I strong!" the weakness is natural, and the strength is gracious. So, too, when David Brainerd speaks of "sweet pains of bitter repentance," his repentance is a complicated emotion, in which the sweetness predominates over the sense of its opposite.

If Dr. Bushnell's fame for originality is to depend on the mode of reasoning, (if reasoning it can be called), adopted by him, he will not be able to produce any important or permanent change in the theology of New England. If the Yankees have any strongly marked peculiarity, it is a passion for being consistent, or at least for thinking themselves consistent.

In this connection we would advert again to Dr. Bushnell's long preliminary dissertation on language, on which we lightly touched some two weeks since. He carries his notions as to the necessary imperfection of human speech as a vehicle of truth, so far as to insist that it is impossible to know certainly and definitely what is intended to be expressed in any form of words whatever.—He intimates that it is impracticable to understand with certainty what any one means by what is said; and that he never saw a creed which he could not subscribe, and for ought he knows, in the very sense of its compiler. He affirms, not only that no man can so express himself in words as to convey his real opinion, but that his words must necessarily to some extent, impart a wrong or erroneous impression. This seems to reduce to a system the famous maxim of old Talleyrand, "that the only use of language is to conceal your real sentiments." We cannot think so meanly of this noble and divine gift of speech. "Words," says Hazlitt, "are the only things that last forever." And Coleridge, that master of discourse, has said, "Language is the armory of the human mind; and at once contains the trophies of its past, and the weapons of its future conquests."

If it is impossible so to speak as not to excite partially false and illusory notions in the mind of the hearer, then it is impossible for God to infallibly reveal himself and his will to men in human speech. They must misunderstand him either less or more. Nor can we see any use in writing

books of any kind, if Dr. Bushnell's views of language are just.

Least of all can we see any use in his writing such a book as this, where he begins with telling us that his trumpet will inevitably "give an uncertain sound," and where he ends with giving what he very properly calls "obscure answers" to the most vital questions in theology. Nay, if Dr. B. is correct as to the powers of language, he ought never to preach another sermon, for fear of misleading his audience as to his real sentiments.

We observe a very able exposition of the pantheistic leaven in this book, in the last number of the New York Evangelist. The writer of that article, and the editor of that paper, have been exceedingly tender of Dr. B.'s reputation and feelings, and evidently actuated only by friendly personal sentiments toward him. We need not add, that they are by no means noted for extremely rigid orthodoxy. But their condemnation of Dr. Bushnell's errors is very decided and sincere.

Advance Payment.

Rev. J. Mallory, formerly of New York, but now pastor of the Baptist church in Stepey, Ct., in writing to the New York Baptist Register makes the following amiable remark in regard to making advance payments.

"It is so much better to pay for it in advance, that I should be very unwilling to neglect it, till the close of the year. There are a number of considerations which should induce me to pay for it in advance. It is but a trifle for me to pay, and then I enjoy the reading I think, better than I should if it was not paid for. Again, so many trifles as your list of subscribers amount to, will make a very respectable sum to defray the expenses of editing and publishing the paper; and things can be done to better advantage with cash in hand.—Besides, as I have had some experience in agency for the paper, there are some I know who are not very prompt in paying. How brethren can read the paper, with all its excellencies, even when it is not paid for, and enjoy it, I cannot conceive. I should think something would be whispering in their ears, 'This is a good paper, but it is not paid for.'"

"I had about concluded to dismiss your paper at the close of the last volume; not because I am dissatisfied with it, but being located in Connecticut, it would be proper for me to take our State paper, the Secretary. But a pleasant and profitable acquaintance of eighteen years is not so easily broken off, and I have concluded to take both."

CINCINNATI THEOLOGICAL SEMINARY.—The Cincinnati Daily Commercial says, that a company in that city are establishing a new Baptist Theological Seminary at Fairmount, one mile North-east of Cincinnati. The site has been obtained, and the grading of the grounds commenced preparatory to building. The location is one of surpassing beauty, and the buildings it is said will make a fine appearance, being on a beautiful hill in full view of Cincinnati, Covington and Cumminsville. Among the names comprising the company are Judge P. R. Taft, C. S. Bryant, Esq., Rev. J. Stevens, Rev. O. N. Sage and Joseph Wilson.

MISSIONARIES TO SIAM.—Mr. Stephen Bush and wife, of the city of Albany, reached Batavia after a passage of ninety-eight days in safety.—Bapt. Register.

PRIZE ESSAY.—The prize of five hundred dollars, offered by the American Peace Society, for the best treatise on the Mexican war, has been awarded to Rev. A. A. Livermore, of Keene, N. H.

FREE SCHOOLS.—A bill has passed the Legislature of New York extending free schools throughout the State; the expenses to be provided for by a system of county taxation. The law is to be submitted to the people for their approval at the November election.

Rev. Hugh Smith, rector of St. Peter's church, New York, died of consumption, Sabbath before last. Mr. Smith was formerly rector of Christ church in this city.

PASTORAL CHANGE.—Rev. J. Hepburn, of Upper Middletown, has accepted a call from the First Baptist church in Stamford, to become their pastor. He has already entered upon his labors.

Rev. Joseph P. Brown, of Charlestown, R. I., has accepted a call from the Union Baptist church in Plainfield, to become their pastor.

It will be seen, by reference to the communication in another column, on the Recognition of the Huntington Street Baptist church, New London, that the Rev. J. S. Swan has commenced his pastoral labors with that church. A very interesting description of a baptismal season by the three Baptist pastors in New London, will be found in the same communication.

AGENT FOR MIDDLETOWN.—Mr. DAVID STEVENS will hereafter act as agent for the Secretary in Middletown, in place of J. A. Bailey, who is compelled to resign in consequence of other engagements.

Rev. HENRY BROMLEY, of Williamstown, is authorized agent for that place and vicinity.

RESULT OF THE ELECTION.—Full returns are received, from which it appears that the Whigs have a majority in the Senate, and that the parties stand as follows, on joint ballot:—

Whigs,	114
Democrats,	107
Free Soilers,	21

Messrs. Waldo, Cleveland and Booth, democrats and T. B. Butler, whig, are elected to Congress.

The election of Governor, Lieut. Governor, Secretary, Treasurer and Comptroller, devolves on the Legislature, and as the balance of power is held by the twenty-one free soil representatives, the political character of the State for the ensuing year will depend on their votes. A majority of them, it is said, will support the democratic ticket; but unless they agree to vote in a body party-wise the chances are in favor of the whigs. There is some dispute in reference to the election of representatives in Middletown and Waterbury, which is referred to the Legislature may change the relative strength of parties a trifle. The choice of officers according to the Constitution, must be made from the two highest candidates for the respective offices.

Mrs. Emily C. Judson has written a letter to Mr. Colby of New York, requesting him to remove the name of "Fanny Forester" from the title-page of the Memoir of Mrs. S. B. Judson, and substitute her own proper name in future editions.

A HISTORY OF THE PRECIOUS METALS. Comstock, M. D. Hartford: Bellamy.

The compiler of this work is well known as the author of a number of books on "Philosophy," "Geology," "Chemistry," &c. In his History of Metals he commences with a general view of the metals, their specific gravity, geology, &c., and proceeds to give a full and complete history of the metals, from the earliest times to the present time. A historical and statistical view of the metals, and the amount of gold and silver produced in the world; the probable amount of gold and silver yet to be discovered; the value of the metals, and many other interesting facts, are also furnished in this volume, a very respectable book of between 200 and 300 pages.

Dr. Comstock estimates that upwards of two millions of dollars will have been saved by the first of May next in outlays, and heavy expenditures, for the purpose of mining in California; consequently that sum is received back in gold, before the profits mines commence.

LIVING AGE No. 257, is received by B. Bowers.

News of the Week.

SPECIE.—The steamer Niagara brought large cargo, her manifest embracing some hundred and sixty packages of merchandise, has also six packages of specie, amounting to \$21. It is in Mexican dollars, and for account. This is all the specie that her captain contains.—Boston Jour.

